

*Prudentèr, Piè, Prosperè.*

A  
**S E R M O N**

Preach'd at

**T A M W O R T H**

On the Second of December 1697.

Being the

**Thanksgiving Day**

F O R

**His M A J E S T Y ' s safe Return,**  
and for the Happy and Honourable **PEACE.**

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*Publisb'd at the Request of Friends.*

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**By S. COLLINS, A. M.**

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*The King trusteth in the Lord, and through the Mercy of  
the Most High, he shall not miscarry, Psal. 21. 7.*

*Fortis nemo potest judicari, nisi & prudens fuerit, Sac.  
Homines ad Deos nullâ re propius accedunt, quàm salutem  
hominibus dando. Cice.*

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**LONDON,** Printed by *F. Collins,* for *Tho. Guy* at the  
*Oxford-Arms* in *Lumbard-street.* 1698.

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SE R M O N

PREACHED AT  
ST. MARY'S CHURCH

on the second of December 1827

Being the  
Thanksgiving Day

FOR  
HIS MAJESTY'S safe Return  
and for the happy and honorable REACH

Published at the Request of Friends

JOHN A. M.

The King's message to the Commons and House of Lords, in the year of the  
the King's High, his Majesty's, and the Queen's, Majesty's, Majesty's, Majesty's,  
for the purpose of giving notice of the King's Majesty's, Majesty's, Majesty's,  
and the Queen's, Majesty's, Majesty's, Majesty's, Majesty's, Majesty's, Majesty's,  
and the Queen's, Majesty's, Majesty's, Majesty's, Majesty's, Majesty's, Majesty's,

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Oxford-Arms in Lambeth Street. 1828.



PROV. XVI. ver. 20.

*He that handleth a Matter wisely shall find Good; and whoso trusteth in the Lord, happy is he.*

**I**N our Consideration of this Book of the Wise Man, we shall find it to be purely independant; there being scarce any one Verse that hath any thing of Relation or Connection with one another, whether antecedent or consequent; or indeed one Verse almost sometime to consist and agree with it self: As to Matter of Sense, and of this the Text at first view, may seem to be an Instance: But I hope the Connection of the latter part with the former, may be easily made reconcileable by this, or such like Paraphrase. He that would bring his Affairs to a good End, must have a good Knowledge and Understanding therein; i. e. He must handle the Matter wisely, as he can; and when he has so done, he must trust in God for the Success; and then happy shall that Man be: *He that handleth a Matter wisely shall find Good; and whoso trusteth in the Lord, happy is he.* There is nothing more manifest, than that it is greatly reputable for a Man, when he is setting upon an Affair, or has any Enterprize in hand, to make use of Deliberation, (because it is accounted by the World the Property of a wise and an understanding Man;)

Man;) and to employ all his Discretion in the Pursuit of it, if he has Hopes (as there is no fear if so he acts). to be successful in the issue. Yet notwithstanding what has been said, it must not be so taken and received, as wholly to rely on his own Wisdom and Capacity; but to put his Trust in God, and to expect his Blessing, that so the Event may be prosperous and comfortable; And whoever takes this Method shall assuredly find Good, in what he goes about, and so therein happy is he: And this Conclusion may we of this Kingdom truly fairly draw, as to the late Glorious Undertaking our Sovereign Lord the King was pleased to engage Himself in with so much Hazard and Expence, for Vindicating our Religion, our Laws, our Liberties, our Lives, and Preserving our Excellent Government upon its ancient Basis and Foundation: His Wise Conduct in the whole Transaction, His Admirable Success in putting an End to the Devouring Sword, and Shedding any more Christian Blood, by accomplishing so Honourable and so Reviving a Peace, as He has done, loudly proclaims the same. This then is the Sum of the Text; He that would be blessed in his Undertakings must trust in God, as well as exercise his own Prudence and Understanding therein. But I confess 'tis very strange to consider how backward Men are for the most part to practice this Duty of *Trusting in God*, especially in things wherein their own Wisdom and Character is concerned: What Reasons can be assigned for this I know not, unless these Two;

1. Either they do not see their own Inability and Weakness; They are not truly and sufficiently sensible



ble of their own Infirmities, Failings, and Impu-  
 dence in handling Matters; or,  
 2. They are not rightly and strongly sensible of  
 God's Assistance, of his Power, and Wisdom to di-  
 rect them. Sometimes one, and sometimes both of  
 these Reasons possibly keep Men from exercising a  
 Trust in God. As to the former, it must be acknow-  
 ledged, that Men are generally unwilling to own their  
 own Weakness, especially that of Understanding.  
 'Tis no Difficulty speculatively to convince Men of the  
 Weakness of their Bodies, and the Miseries of their  
 Nature; tho' it be, I confess, an harder task to make  
 them draw this to Natural and Christian Inference  
 therefrom. That therefore they should set no great  
 Value on whatsoever leans on such a tottering and  
 weak Foundation as their Lives are: The daily Specta-  
 cles of Mortality, the Sight of others Deaths, their  
 own Indispositions and Decayableness, tell them fre-  
 quently of their Frailties, as to their Bodies; but  
 yet, they, for the most part, won't be convinc'd of  
 the Infirmities of their Mind; tho' in truth, at the  
 same time, the often Mistakes of others, as well as  
 themselves, might do it. How often do the wisest  
 Mortals take wrong Measures in their Worldly Mat-  
 ters and Designs, and so expose themselves to censure,  
 i. e. their Ignorance; and yet for all this, others are  
 not hereby cautioned, but follow their Steps, and are  
 not discouraged from perpetrating the like Follies; so  
 true is that of the wise Man, Ver. 2. of this Chapter,  
*All the Ways of a Man are clean in his own Eyes.*

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Tho' the generality of Men are subject to these Weaknesses of Mind, as well as Body; nay, I might have said all; yet how few take this into serious Consideration, so as to be convinced that they are liable to the very same Incidencies? Possibly here and there may be found a truly Humble, Meek, and Religious Man, that concludes with Solomon, that *all is Vanity*. Acknowledges his own Imbecillities, Ignorance and Frailnesses, and says, with the Prophet, *O Lord, I know that the Way of Man is not in himself, it is not in Man that walketh to direct his Steps*, 10. Jer. 23. But take it generally, and you may observe, that Men are too fond of themselves and their Endowments, they are too apt to set a mighty Esteem on their Knowledge, their Learning, their Sagacity, their Virtue, their Policies and their Extensiveness of Understanding, and so upon such their high Thoughts of their Accomplishments, believe and conclude themselves capable of mighty Things. Their ordinary Discourses are stuff usually with the Elogiums and fulsom Flatteries they caress one another with; and to speak the Truth plainly, the natural Genius and Inclination Men have to receive and accept all this without farther Scrutiny, as to the Ground and Merit of it, is the Cause, that if they have any more than ordinary Excellencies, they estimate them according to Report, and not Desert: and sure such a Readiness, and Eagerness in Men to value things not so much according to reality, as the Judgment of others, is a great Demonstration of Weakness, and want of a better Judgment in themselves. For what can be more undeniably clear, that a wrong and mistaken Judgment cannot give a real Existence to what has none. So that if we have not so much

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Goodness and Lowliness of Mind to declare what is true of our selves, and to own sincerely our littleness of Understanding and Accomplishment, let us not shew our selves so sillily Arrogant and Conceited as upon the flattering Evidence or Report of another, to challenge that to our selves, which we can't but be sensible we have not, nor do indeed deserve. It would do well, if we would put the matter upon Debate, and make a sober Enquiry, wherein our Glory and Strength lies, and find out what it is, that possesses us with such an Elation of our selves, and our own Worth, and if it does appear that such an Apprehension is foolish and inconsiderable, be we then perswaded to acknowledge our Weakness, and then trust in God: Because

i. This is always to be observed, That a Trust in God must have its Beginning and Foundation laid in a Distrust of our selves, and an humble Sense of our own Weakness; we must forbear to lean to our own Understanding, before we can be said to make a right hearty Submission and Acquiescency to God's Will; disown all false Hopes before we can properly trust in God: And besides; having laid such a commendable Ground-work of Humility in our selves, and being deeply sensible of our Defects and Wantings, we must not be so mistaken as to think we must go no farther, but remember there is something still requisite that is to be done; we must not please our selves to sit still, and to say only, we trust in God for what we stand in need of, whether relating to our selves, or the Publick; as Deliverance out of Trouble, as we have greatly been, if we call to mind the Years that are past, but a good Christian, tho' sensible

sensible of his Weakness, must exercise that Power and Prudence he has. In being diligent, and inquisitive after all proper, lawful Helps and Means of Preservation. He must do something, tho' his Power and Capacity can't reach to supply all Wants, yet he may endeavour what he can to supply some. Tho' the Enterprize looks as if it could not be accomplished by his own Policy and Power; yet he is not to conclude it impossible: Tho' tis possible an impending Evil can't be at present foreseen how to be avoided, yet we are not to despair of it; but make use of those Faculties of Soul and Body that God hath vouchsafed us, joined with daily Prayer for his gracious Assistance, Direction and Blessing. We are to handle the Matter as wisely as we can, and then, says the Wise Man, *we shall find Good*; we need not question but we shall find the comfortable effect of such our Industry, and Endeavours. As Trust in God must have its Foundation laid in distrust of our selves; so our next Business is to be industrious and active in doing what we are able, and exerting that Power we have to the utmost. Because the contrary is a State directly opposite to a Christian Trust, for that puts a Man upon Action, and as to this our King has given us an Instance to the highest. It must be owned, 'tis true, that the Case may be so melancholly and hopeless to Appearance, that good Men may be put into such a Confusion, and so great Perplexity about it, that they may be forced to cry out, with Moses, *stand still, and let's see the Salvation of God*, which was the Israelites Case, *14. Exod. 13. v.* They were now come out of Egypt, and were hard pursued, the Egyptians were be-

hind



hind them, and the Red Sea before them: Here was no Room, or Liberty for Flight, nor had they Power and Strength enough to turn back, and engage the Enemy; what therefore could be advised here? such a Strait they were in, as to puzzle the deepest Understanding; why *Moses* tells them, *Fear ye not, stand still, and see the Salvation of the Lord, which he will shew you this Day*; for, says the next Verse, *The Lord shall fight for you*; and we soon read how God delivered *Israel*, and drowned the *Egyptians*: And truly have not we had the experience of the like Case our selves? To that deplorable State were we brought, that we knew not what would become of us; we had an Army within our own Bowels, and this joined with those bloody ones of the Irish Brood, enough to have hewn us all in pieces, and left none of us alive; there wanted nothing but the Word of Command to have done it, kill and slay would have done it, kill and slay would have done the Work effectually, and what could have hindered it? Our Government was now brought to the Arbitrary Standard, all the Power of the Kingdom, both by Sea and Land, mostly in Popish Hands, or those that were thought Popishly affected; Seven Learned Bishops sent to the *Tower*, for acting (what all had the Liberty but themselves) a good Conscience; our Colledges made Seminaries for Priests, our Corporations cajol'd and turn'd up side down to serve a Turn; and in some Places, Troops set to awe Men to choose such Burgesses for Parliament Men, as should be desired them upon occasion; if they did not, they were in Danger of their  
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Lives; and Moreover, the Sea Ports all in Trust as they would have it. Here was no escaping either the Sword behind us, or round about us, which you please, from devcuring us; or if we could have reacht the Sea, there were little Hopes, the Passages were so secured; or if we did, it might be we should have fell into the Hands of those that would have shewed us as little Mercy as they at home: We had several, like *Moses*, calling on us in our low Estate to stand still, to be quiet and patient, to look up to, and trust in God, and we should see the Salvation of the Lord; and so we did, by the miraculous Appearance of our gracious Sovereign for our Deliverance; at whose Arrival nothing but Joy was then seen in every ones Face, whatever Abatements there have been since, and what Reason, let those answer for it, that think themselves concerned; then our Enemies like those of the *Israelites*, vanished as Dew before the Morning Sun.

Now these Cases were extraordinary, when there was little or no Room left for Humane Wisdom, and Direction; the most Wise and Sagacious must be as it were at a stand, as not being able to see any Means to help in such a circumstanc'd Condition, but must wholly resign and commit himself unto God, and trust in him for Mercy and Deliverance; and I question not but many, and many did so, in our late trying Times. But now, where the Case and Occasion is ordinary, there we must exercise all our Faculties of Reason and Understanding, to prevent our Troubles, and to remove our Fears; and use all the best Christian Endeavours

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we can to preserve our selves from the Impending Calamity; and when we have done all this, heartily to commend and commit our selves to the Divine Goodness and Protection, both as to Time and Manner, when and how, and by what means, he is pleased to deliver us.

So that a Christian's Trust in God, is both rational and religious, founded upon very good grounds.

1<sup>st</sup>. If we consider Man himself in his own Estate, which we before hinted, and that may suffice: I need not be upon Enlargement in telling you what frail Creatures all Men are; How we all (none excepted) want something whereon to depend, and to support, and comfort us, when we are in Trouble, Sorrow, Need, Sicknes, or any other Adversity. Whose Experience does not acquaint him with this? And fully assure him that in all sorrowful Occurrences he had need of greater and better Help, than Man can give unto him, even of having God for *his Help, his Fortress, his Deliverer, in whom he will and must trust*; as the Psalmist phrases it, *Psal. 18.1, 2.*

2<sup>dly</sup>. If we consider the Reasonableness of this Duty in respect of God, who indeed is the most true and proper Object of our Trust, upon the account of his infinite Attributes and Perfections: Some of which it will not be amiss to single out, and treat of so far only as they tend to declare the Reasonableness of Trusting in him: *Sc.* Those of his Omniscience, his Love and Goodness, his Power and Eternity.

# 10 A Thanksgiving Sermon Preach'd

First, Upon the account of God's Omniscience; The Practice of this Duty of Trusting in him, is very rational, and worthy our Remembrance at all times, because he fully and perfectly knows all our Conditions, Wants and Dangers, and this both Spiritual and Temporal; nay more, all those Ways and Methods which are truly serviceable, suitable, and proper for our Comfort, Relief, and Deliverance: He is wise to know and understand our Necessities, and wise to supply and support us under them, and this both to Time and Manner: *His Understanding is infinite*, says the Psalmist, *Psal. 147. 5.* He knows all our Distempers, and he knows how, and when to prescribe a Remedy for them all too. He is infinitely wise to find out such ways of Safety and Preservation, as excel and overcome all those Difficulties which would put all Humane Wisdom whatever, into a Confusion to think of. As for instance; Sometimes he brings to pass his Ends, without any visible means, filling Mens Bellies with his hid Treasure, *Pf. 17. 14.* How does he make (as he is pleased sometimes) some Men to flourish and prosper in the World by such secret ways, as neither we, or they understand? On the other hand; How does he defeat, and bring to nought the most likely and successful Means, tho' some Men do as much as lyes in them to handle the matter wisely, as the Text says? Tho' their Projects be laid according to all the Rules of Policy and Foresight, yet without his Blessing they become fruitless, and come to nothing; so that the *Battel is not always to the Strong, nor yet Bread to the Wise, nor Riches*



to Men of Understanding, nor yet Favour to Men of Skill, Eccles. 9. 11. but it may happen to them, and does many times, as the Prophet speaks, that though they sow much, yet they bring in but little; they eat, and have not enough; they drink, but are not filled; they are clothed, but not warm; earn Wages, but put it into a Bag with holes, Hagg. i. ver. 6. On the contrary; Many times you'll find small Matters become great and luxuriant, through God's Blessing. Upon all these accounts highly reasonable we may see it is, that we should trust in God, who knows all our Wants, Dangers and Circumstances, and who knows likewise how to supply, relieve, comfort, and to deliver, when to all Apprehension there seems no appearance, or possibility of it, and who hath shewed himself eminently so toward us of these Kingdoms in our great Deliverance, and our late Glorious Peace too.

Secondly, We must acknowledge the same Truth of this Duty, if we consider his great Goodness, Love, and Faithfulness. God not only knows our Troubles, and knows how to support and deliver, but he is as it were affected, and concerned for us when we are in such a sorrowful State, sympathizing (if I may so say) with his People in all their Mourning, *in all their Afflictions he is afflicted*, as he tells us by the Prophet, Isa. 63. ver. 9. As he always sees our Dangers and Allotments here, so such is his great Goodness and Tendernefs of Affection, that he always takes particular care of those that put their Trust in him: The nearest and best Relations we have, even Father

ther and Mother (whether natural or political) may forsake us) but the Lord our God will never forsake those that put their Trust in him, for *he is an Helper of the Friendless*, Psal. 10. 14. In the day of Prosperity, and when the Sun shines bright upon us, then 'tis usual to meet with many Friends; but in the day of Adversity, how few to be seen? When it looks dark and melancholly round about us, then the Throng of Flatterers, and false Friends, give us the slip, and vanish, and can no where be found. But God is the same to day, and for ever: He is always kind, good, gracious, and merciful; he is always the same, *a Father to the Fatherless, and an Husband to the Widow, a very present Help in time of need*, Psal. 46. 1. and 68. 5.

Thirdly, The Duty will appear greatly reasonable, if we consider God's Infinite Power to supply and comfort us in any Condition, and to deliver us out of any Trouble, Publick or Private. By the very same Power he made all things, does he uphold and preserve them. *All Power belongs unto God*, 62 Psal. 11. upon which Account it is made an Argument why we should trust in him, 26 *If. 4. Trust in the Lord for ever, for in the Lord Jehovah is everlasting Strength*: and indeed, upon this very Consideration is it, that we find *Abraham* is said to have hoped against Hope, being fully perswaded, that God who had promised was able to perform, 4 *Rom. 18.* So that 'tis undeniably evident, that we should Trust in God, because able to relieve all our Wants, Spiritual and Temporal, and to deliver us out of all our Fears and Troubles, as we of this Nation have lately and amazingly experienced.

Ult.



*Un.* The Consideration of God's Eternity, does highly illustrate the Reasonableness of putting our Trust in him. All other Comforts and Assistances are transitory and vanishing: *Our Fathers, where are they, and the Prophets, do they live for ever? 1 Zeck. 5. Our Days upon Earth are as a Shadow, that flieth away, 102 Psal. 11. v. When our Breath goeth forth we are gone, and then all our Thoughts perish, 146 Psal. 4. But now, God is from Everlasting to everlasting, the same God blessed for ever. And sure 'tis a mighty Priviledge and Comfort to have always such a Friend so near unto us! To have our Wants supplied, our Fears removed, our Dangers prevented, and to have all things work together for Good in the End; to have God our Refuge, our Strength, and our merciful God. Happy is the Man then, that trusteth in God, and Happy are the People, whose God is the Lord.*

But more particularly the Advantages of this Duty may be these Two:

1. God's gracious Direction, and
2. Continual Protection of us.

1. God's gracious Direction. 'Tis too well known, that Man is not only a poor weak Creature, but an ignorant one too. Ever since the Fall how is his Knowledge weakned, his Judgment corrupted, his Understanding obscured, and how are all the Faculties of his Soul impoverish'd, and run into a miserable Declension; so that he now stands in great Want of a Director in the Way that lea-  
deth

death unto Life, of a safe and comfortable Guide to help him to see the things that belong unto his Peace, and of that happy Friend that will give him such good Advice, whereby he may know what to avoid, and what to practice: And such an one, and Greater, has he, who trusts in God; for he is under an Almighty Power, under the Care of God himself, who will assuredly direct him in all his Ways, according to that of the Wise Man; *Trust in the Lord with all thine Heart, and lean not to thy own Understanding; In all thy Ways acknowledge him, and he shall direct thy Paths, 3 Prov. 5, 6.* And I make no question, but our great Deliverer was very sensible of this, and made God his Direction in all his Enterprizes, and constantly sued to him for the same, which has made him so greatly Prosperous, even to the Amazement of all Europe.

2. By putting our Trust in God we engage his continual Protection of us: By owning his Power, and imploring his Blessing on what we take in hand, we as it were oblige him to take us into his special Care, and to direct our steps. This is the Sense that Men have toward those whose Dependance and Relyance is upon them for Succour or Advice; and they do esteem it as a due part of Justice to take the Cause of such into their hand, and to stand by, assist and countenance them what they are able, and shall we think the righteous and merciful God to do less? that he will not be as ready and zealous to vindicate, provide for, preserve and deliver those that Trust in him? We are well assured, if we acknowledge



knowledge God in all our Ways, he will direct our Paths; that if we are not wanting in this Duty, God will never be wanting to us, because we shall not lack any manner of thing that is good for us, and more, he has solemnly made over this by promise, *Psal. 37. ver. 23. The steps of a good Man are ordered by the Lord; though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand.*

Thus you may perceive the Nature, Reasonableness of this Duty of Trusting in God, and likewise the Advantages, and therein the Happiness of those that do so.

Let us make this Practical Inference, and good Use of what has been said: To be wrought upon, and perswaded to the Observance of it at all times, from the danger of not doing it; because it is not a Duty of such Indifferency, that Men may neglect as they please, and see occasion; for as by acting the Matter wisely, and Trusting in God, we surely engage his Care, (and I hope found the joyful Effects of it in that great Mercy we are call'd upon this Day to celebrate;) so we must know, that if we now, or at any other time else, act the contrary, we shall forfeit that Divine Blessing, and deservedly provoke him to forsake us: For if we Trust in our selves, and rest and depend upon our own Policy and Wit, he may still suffer us to be ruined by our selves. Trust properly and rightly belongs to God only, and all Prudence and Policy without comes to nothing, nay more, *Cursed is he that maketh Flesh*  
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his Arm, Jer. 17. 5. 'Tis plain the contrary will make him a Jealous God, and provoke him to anger against us, and to make all our Ways to become a Snare to us, and our little Self-dependance to destroy us the sooner, and the more effectually in the issue: and thus it miserably befell the *Israelites* in the Wilderness; *They trusted not in God, but followed the Ways of their own Heart, and lingered after Egypt, and the Idols of other Nations:* They believed not God's Word by his Servant *Moses* (as others may do in our time) and would not hearken to his Counsel, but would have their own Ways: And what was the End of this? We soon read it, *Sc. That God gave them up to their own Hearts lusts, and to follow their own Imaginations,* which was their utter Ruine, *Psal. 106. ver. 13, 14.* and if you please to observe, 'tis recorded of the same People *Israel,* that notwithstanding all the Wonders that they had seen at the *Red-Sea,* notwithstanding God had holpen them there for his Name's sake, and led them through the Deep as through a Wilderness: Notwithstanding he saved them from their Adversaries hand, and delivered them from the hand of the Enemy; yet within a while, *They forgot his Works, and would not abide his Counsel, but Lust came upon them in the Wilderness, and they tempted God in the Desert:* But, O! how dismal was the Consequence of this? God gave them indeed their Desire; but withal sent Leanness into their Soul, and then the Fire was kindled in their Company, and the Flame burnt up the Ungodly.



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Ungodly. We have been a People as greatly delivered, and saved as they; have a care we forget not the Works of God, what he has so marvellously wrought for us, and give some of us our Desires at last, and so we all perish; least when-ever we are in danger again, God will in no case appear for us any more, but suffer us for our Ingratitude, and not knowing when we are well, and what Mercies we have received, to fall into Troubles again, and for our lingering Minds, and slighting his Providence over us, to bring us into a Condition worse than *Egyptian Bondage*. 'Tis frequent and natural for People to do thus, that do not *Trust in God*, and own his Appearances for them, as you may observe in the *Israelites* again; this being their Crime, *They fell from one Abomination to another: from Rebellion to Idolatry, from affronting Men to dishonouring God; from opposing Moses and Aaron, to rejecting the Lord of Hosts; for 'tis reported of them, that they joined themselves unto Baal-peor, and eat the Offerings of the Dead: Thus they provoked him with their own Inventions, and the Plague was great among them.* I heartily wish we may so remember this sad Instance, and that better to own God's Mercies to us, and what he hath in our own Time and Memories done for us, that so we may never provoke him to visit us with the like Judgment. The Sword you know hath been a great while unsheathed among us, and our Neighbours abroad, as having had a long and expensive War both of Blood and Treas-

fure : In the whole Management whereof our King has greatly signalized himself, that happy qualify'd Person the Text mentions and recommends : One that has given the World to understand he can *handle a Matter wisely*, as also that he could not find Good, or be prosperous in any of His Royal Undertakings, without he trusted in God too : He being that happy Person hath made us happy also ; both in the Blessings of a Miraculous Deliverance, and an Illustrious Peace, tho' one as greatly joyful and surprising as the other ; and as to both, where did the Excellency of Wisdom, and an holy Trust, shine more bright ? Such Testimonies of both, that it would be too large to attempt here ; and if I should go about it, I could not do it to the life, or worthy of him, and so must leave it to Pens more able, and of more leisure to give it the World in Volumes. His whole Life in all its Transactions, has been the Admiration of the World ; and ever since he made the happy Step into these Kingdoms, it has been confirm'd ; and if 'twas possible, every day more and more swollen, and aggrandized. The Text may suit very well with the Occasion of the Day for future Practice as well as former ; and truly what it tells us, we have found so ; and if ever Text did belong to a Prince, it does to ours : If ever any *handled a Matter wisely*, or might be said to *Trust in God*, it must be declared of him : Look either upon the Wisdom of His whole Royal Conduct, or the Piety of His Method and Proceedings



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ceedings all along : As to His Conduct, what could bespeak more Understanding and Wisdom, either before His Arrival or since. He fully Considered, (the Property of the Wise) and well-weighed the Foundation whereon he went, before he came hither : He considered not only the Danger we, and all other Protestants were in, but how to accomplish our Preservation and Deliverance ; otherwise it would have look'd like Rashness and Imprudence, as knowing who He was to engage, and what Difficulties to encounter ; and having thus consider'd, the Enterprize was resolved on, wherein appear'd His Wisdom ; and then rely'd on God for the Success, wherein appear'd his Piety, and God be thanked for the blessed Effects of it ! otherwise in all likelihood we must have been a ruin'd People ; and I am apt to believe no sincere Protestant can say the contrary, what-ever Tendernesses they have in other respects : So that in this great Affair He has acted both like a prudent, and a pious Prince, a wise Man, and a good Christian : The Vastness of the Undertaking must bespeak the former, and His relying and seeking unto God, and his frequent enjoyning Prayer and Fasting among His People, declare the other : And what like an Heroical Resolution, and Invocation of God to effect this ? Policy without Trust in God, would have been Folly ; and Trust, without using the means, would have been Presumption.

And

And then since his Arrival, which was received and welcom'd with such universal Joy, as nothing could be more, the very Captive redeem'd from Death could not express it higher; even then how transcendently-Considering were Matters carry'd, that there should be little or no Effusion of Blood, no Opposition made, the Throne quietly taken leave of, as if every ones Conscience was satisfied with the Justness of the Grand Entrance, as well as the Iniquity of some Proceedings. And now in this Dissolved State, which is very remarkable, the whole Kingdom is become its own Adviser; and what-ever was done, was by our own Consent, and chiefly by those, that since seem a little mawkish, was the Administration transferr'd; and when all was settled, yet what great Difficulty did attend this Revolution, who but such a Prince could have waded through them all with so much Bravery, and Wisdom? What Hazards has he run Abroad? What Uneasinesses have been at Home upon the account of the necessary Burdens of the Enterprize, and the Alteration of the Coin? And what Grumbings has all this occasioned? What Differing Persons have we heard of, and how difficult to carry Matters but generally to please? as some differing in Point of Religion, some in that of Government, some for *Paul*, some for *Apallo*, and some they know not who? some for this Government, some for that, and some they know not, or care not what? Notwithstanding all the Difficulties we labour'd under, and feared might prove of ill consequence in the end, we were kept  
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in Quiet ; How faithful have been our Trusts, and how prudent our Vice-gerents ? When at the same time we were engaged with so powerful a Prince, and so known in War, as I know not how he should have been brought to Terms without a Confederacy ; and such a General as must be ever owned an unparallel'd Instance both of Wisdom, Courage, and Trust in God : Does not all this loudly bespeak Him, *WILLIAM*, the Wise, the Good, the Great ; and especially when to all this we add His Royal Accomplishment of a Glorious Peace, a Peace as great and amazing as the Deliverance it self ; and indeed as to both, we may say of our selves as the Children of *Israel* did upon their Deliverance, *Psal. 126. 1, 2, 3. Who, when the Lord turned the Captivity of Zion, were like unto them that dream ; i. e. the Greatness of their Deliverance was such as did at first astonish God's People, even them that were particularly concerned therein, insomuch that they could hardly believe the Deliverance was real ; they were apt to believe it was but a Dream, or Fancy. And truly the same may we conclude, and say both of our Deliverance and our Peace ; considering how far Deliverance was from our Thoughts, when time was, that nothing was to be seen but Black round about us, and that it must be God alone that must make bare His holy Arm, and bring Salvation, and none other : And more still, that all should be well, and at last terminate in a joyful Peace. This was as hard to be suppos'd as the other, upon the account of that Difficulty there*

there seem'd of bringing it about ; when some could not believe it accomplishable, nay seem'd to put the Jest upon it, while actually a making, and scarce would believe it true, when done. These Resentments of our selves and others, together with the unlook'd for Compliances of the Neighbouring Monarch, and quitting that espoused Interest some thought indissoluble, (being as it were the Foundation of the Quarrel) signalized the Conclusion of it more Honourable, Wonderful, and Great. And here not to trouble you with, enlarge however on Foreign Treaties, Conferences, and their whole Management all along ; how left to His Present Majesty, and their Successfulness : He that could undertake all this, and did, and brought it too to so happy a period, could be no other than the very Person the Text recommends ; that both understands how to *handle a Matter wisely*, and knew that this would not do without *putting his Trust in God likewise*. Majesty is above Flattery ; if less had been taken notice of, would have been Injustice both to Him, and the Text too, because none could have explain'd, and made it out better ; which being fully answered, I hope, to the Joy of all our Hearts : Let us be advis'd to make it our business to answer the End of such a wonderful Transaction, that God has been pleas'd to make Him the Glorious Instrument of ; *Sc.* In observing this Day by a Double Thanksgiving :

i. To



1. To God; and then,

2. To the King.

1. To God. See that we constantly remember what he hath so mercifully done for us; never forget to praise him for our Deliverance, and our Peace, as long as we have a day to live. Undutiful Murmurings and Dissatisfactions, have been too much in the Mouths of some, than which nothing more unbecoming, more ungrateful, more indiscreet; but now let us hope to hear better things, and methinks nothing of this could ever have been, nor would be, if we made it our serious Care and Endeavour, as it is our Duty, to recollect and consider how much we owe to God, and what Thanks upon that account lyes upon us to return continually for the Mercies we enjoy by our Deliverance, and we hope shall more, by our Peace too.

2. Let us shew our Thanksgiving to the King likewise. There is no reason to question the Equity of either of these Duties: As to God, so likewise should we own our selves thankful to the King for what He has wrought for us through God's Blessing on His Person and Arms. What an Extasie of Joy did His first Coming put the Kingdom into? I hope we shall not forget it, or our Duty for it. We owe the happy Worshipping of God in this Place to that Glorious Arrival of His, whom God hath wonderfully

bless'd as to His Person in His manifold Preservations of Him, and His repeated Returnings of Him to us again in Safety. You can't but be sensible, that our Deliverance, and our Peace, have been accompanied with great Labour and Danger: No one knows what hard Lying His Crown has had, and how full of Cares His Royal Head has been for the saving this once Perishing Kingdom: And Ireland too owes her Preservation to His Courage and Conduct: and all of us, our Religion, that dear Enjoyment, which was just sinking under the proud Waves of Popery and Arbitrary Power. All this considered, our Praise and Thanks are but a Reasonable Tribute for so great a Mercy as that of being delivered from Slavery both of Soul and Body. The very Heathens pay'd a mighty Deference to the Deliverers of their Country; those that saved their lives, preserved their Franchizes and Immunities, when likely to be taken away, tho' they ord'd in giving that Honour, which was Divine, (and which was their Mistake indeed,) yet let not us fall short of that which is Civil, and commit a great one, if not greater, because we know, or may know better things. What we now urge is no more, than what all Nations acknowledge justly due to their Governors. Let us then observe the Apostle's Advice, *To honour and obey the King for Conscience sake*; in our Persons, by being ready and cordial to serve Him as occasion requires; in our Purse, by being cheerful in Disbursing to His, and the Kingdom's Necessities, and in the

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Preservation of His Crown and Dignity; the establishing of His Throne in Peace, and what may make for the Maintenance of God's true Religion, and Virtue. And *ult.* in our Prayers for Him, that God would long preserve Him to us; and when He must come to exchange His Earthly Crown, He would reward all His Royal Labours, and give Him one far better, even an Heavenly one, that will never fade, reserved in the Heavens.

Thus having spoken to what Duties become us for so Glorious a Transaction we celebrate this Day, give me leave to beg your Patience a little longer, and to be your Christian Monitor, to tell you, that there are two things more highly requisite to compleat this Duty, and to make your Rejoycing acceptable to God: And they are;

*1<sup>st</sup>.* Sobriety; and  
*2<sup>ly</sup>.* An holy Confidence and Trust in God's Mercies for time to come.

*1<sup>st</sup>.* Sobriety. This I think is very needful for you to take care of, especially since I understand you have made great Preparations for a Joyful Day: I do not blame your good Zeal for so doing, but I desire that you would let it be attended with a good Knowledge too; Sc. that we do not exceed in our Mirth so as to make it sinful; *Let us not forget our Sacrifice.* This is not the End God calls for, or what our Governours desire in the Appointment of the Day, but the Spiritual Re-

26 *A Thanksgiving Sermon Preach'd*

joycing, that it may be a Day to promote God's Glory among us, and all ours. And if you observe, the Thanksgiving is required first at Church; which shews you their Design to be pious, and that there our Joy should begin; and I could wish with all my Heart, and do, it might end too with the Observation of such Instructions, which are there given: And hope you will make it your Endeavour so to do; that you will be watchful of your selves, at such times especially, when either Passion, or Pot, or both, may provoke you to do those things you ought not, and which you would not do at another season: Among the rest that might be caution'd, have a care of the Sin of Swearing; I wish none may be guilty; if there be none here that stand in need of that Remembrance, possibly there are those without these Walls that be, and do: You would do well to tell, and forewarn such, that they may not fall into that Sin, and that Punishment, that is due to such Offenders. However, I can't but tell you, That Excess in any kind does not answer Mercy, nor make for Reformation, which is, and should be the End of all Mercies bestowed upon us; therefore be careful of this, lest we make that the End, (which should be none) Quarrel, which will greatly aggravate the Offence, and will be a very improper Return of Peace: To prevent which, I desire there may be no remembrance of former Heats, or Branding one another with Names, or Distinguishing your selves by Parties; but that you would rather endeavour, nay resolve to put on Love and Charity,



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rity, because all Mens Consciences are not alike ; and you must never expect it to be, because we do not understand all alike. If 'tis possible let this Day's Carriage be a cementing us to one another in Love and Friendship ; for we can't better observe it, than by our Readiness, and our Resolution to shake Hands with our Brethren, and a Christian Watchfulness over our selves. The Sacrifice of Love, Thankfulness, and a Circumspect Behaviour, you'll find to be far beyond all that of Beef, Barley, and Fine Flower, and to have more lasting Comfort. Tho' it has pleased God to give Peace Abroad, yet have a care how we break it at Home ; it may be there are those still, that would rejoyce to see it ! but I hope our worthy Governours will do their parts, by taking notice of this, that so we may not mingle Sin with our Mercies, and make him angry who hath been so gracious and kind to us ; but will for the sake of this great Blessing of Peace, that God hath wrought for us, take care of the King's Peace too : For the Honour therefore of God, the King, and the Day, let us all endeavour it ! since God designed not such Mercies for us purely to eat and drink, but to live thankfully and holily, which is the right and best Return of Mercy we can make ; and let us remember to live as becomes a People saved by the Lord, and this by a true Conscientious Discharge of all our Duties relating to Him, the King's Majesty, and to one another. I am for your having all just, decent Demonstrations of your Joy possible, but see that your Behaviour herein be Modest, Spiritual, and of Good

Good Report: This will be your Comfort, and the Means to preserve your Peace, and to have the God of Peace to be with you; this will be to *handle the Matter wisely*, and so you'll find the Good of it both to your selves and others. And if any thing may be added more, 'tis only this, that you would be seasonable in your Rejoycings, not be too late, but break off in time; and if you have any Remainders of Meat, or Money, you would remember the Poor.

*Ult.* The next Duty to crown your Thanksgiving is an holy Confidence, and trust in God's Mercy for the future. Since we know now sure where to place our Trust and Confidence in all Troubles, in all Conditions, and in all Circumstances of Life, be they never so comfortless, and melancholy, never so uneasy to be born, or to appearance hopeless of Relief, or Deliverance. If we can sincerely own, and believe our late Deliverance to be a Mercy, and that it was God's own most holy Arm that brought so great Salvation, we may with good Assurance hope for the same kind Providence for the future, and that God will make His Majesty still a Blessing to us: And great Reason have we to depend on that Power, that has so graciously, and so seasonably preserv'd and deliver'd us. If Storms should arise, we know on whom to rely; the Rock of Ages, who will be to us a strong Tower of Defence against the Enemy. If we should be so unhappy to have the same Fears, and boisterous Winds to blow from the

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the same Point, we have still the same God to be our Refuge and Sanctuary; who hath all along appeared for his Church and People, by a constant Series, and Succession of Mercies; and hath promised, that the Gates of Hell shall never prevail against them, and our own Experience can confirm it: Though the restless Spirits of Men, or Devils do conspire against us; tho' the Subtilty and Powers of Darkness work against us, yet they shall all be brought to nought, and by the Providence of the same Divine Goodness, they shall be dispersed; if we keep fast to God, and do not forsake him, and his true Religion, his Faithfulness and Truth shall be our Shield and Buckler; and as the Psalmist says, *While we are under the Defence of the Almighty, we shall not be greatly moved*; and this shall be the Happiness of him that trusts in God. Be what will our Condition then, either as to our selves, our Church and Kingdom, our Employment, our Undertaking, our Necessity, our Desires, and the like. Let us but trust in God, beg his Blessing, his Assistance, his Direction, and he will be with us, he will hear us, he will do what is best for us; he will be our God, he will relieve, he will support, he will bless, and he will deliver us; and what can we desire more? And this we have known and seen, *sc. That he that handleth a Matter wisely shall find Good; and that whose trusteth in the Lord, happy is he.*

To conclude, After all then that God hath done for us in our wonderful Deliverance, and in our glori-

glorious ... we have great reason to trust in  
God ... for the Preservation  
of our King, for the Continuance of our Peace,  
for the Prosperity of our Religion, and for the  
... our Kingdom; and nothing can hinder  
this but our Sins: Be we careful of this, and how  
we fall into any this Day; then we may in all Ala-  
cunity, and an holy Boldness, in all Enlargement of  
Soul, and Christian Triumph, say, and sing on  
this Day of our Thanksgiving; This God who  
hath done such great Things for us, is our God for  
ever and ever; he will be our Guide unto Death.

*Which the same God of his infinite Mercy grant,  
through Jesus Christ our Lord. Amen.*

... of him that trusts in God. Be what will  
our Condition then, either as to our selves, our  
Church and Kingdom, our Employment, our Un-  
derstanding, our Wealth, our Debts, and the  
... his Direction, and he will be with us,  
he will hear us, he will do what is best for us; he  
will be our God, he will relieve, he will support,  
he will bless, and he will deliver us; and what  
can we desire more? And thus we have known and  
... **FINIS.** ...

To conclude, ... that God hath done  
for us in our ... deliverance, and in our  
glory.